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➤GENERAL ❖ NOTES.◀

A Question in Hebrew Grammar.—In Müller's Hebrew Syntax section 68 reads thus: "In Hebrew a peculiar kind of determination is customary, when individuals of a class-conception, which of themselves are indeterminate, or even a class-conception as a whole, are to be represented as determined by the contents." The illustrations are **וַיָּבֹא וַיִּגֶד הַפְּלִיטָה** Gen. XIV., 12, 13; **וַיָּבֹא הָאֵרִי** 1 Sam. XVII., 34; **בְּמִקְנֶה בְּכֶסֶף וּבְזָהָב** Gen. XIII., 2; and **עֵין הַמַּיִם** Gen. XVI., 7. Apparently Gen. XIV., 12, 13 and 1 Sam. XVII., 34 denote individuals of a class-conception, and in Gen. XIII., 2 and XVI., 7 the class-conception as a whole is to be regarded as determined by the context. Is this the best mode of explaining these passages? In Green's Grammar, third edition, and in Nordheimer's Grammar, **וְאַחֲרָם כָּבֵד מְאֹד בְּמִקְנֶה בְּכֶסֶף וּבְזָהָב**, Gen. XIII., 2, is explained otherwise, also 1 Sam. VII., 34 in Green. In Gesenius' (Mitchell's) Hebrew Grammar § 108, Rem. 1b, where Gen. XIII., 2 is mentioned, the ordinary use of the generic article seems implied. In Nordheimer, § 720, II. 2, we find the following:

"The article is also prefixed, by way of emphasis, to nouns not used to denote individual objects, but as general terms. It is thus prefixed:

"a. To common appellatives, not designating individuals, but employed simply as generic terms as applicable to any individual or individuals of the class mentioned; in which case it serves to render prominent the nature and properties of the class of objects denoted rather than the objects themselves.

"b. To material nouns used emphatically in a general sense."

Under this last head Nordheimer places the passage before us, Gen. XIII., 2. In Green § 245, 5d, "It is said, Gen. XIII., 2, that Abram was very rich. since these are viewed as definite and well-known species of property." The citation from Nordheimer gives a good definition of the generic use of the article. The statement in Green elucidates the application of Nordheimer. It is a more natural explanation of the passage than that mentioned in Müller's Grammar. Perhaps Müller means the same thing; if he does, his language is infelicitous. The article in **הַמַּיִם**, Gen. XVI., 7, can be explained by reference to Nordheimer, 720, II. 2b, just as well as in the preceding passage. The use of the article after **כִּי** in comparisons is put by many grammarians under the head of generic article. The note in Riehm's edition of Hupfeld on Ps. XVII., 12, translated also at the foot of page 33 of Ewald's Hebrew Syntax, shows that we must regard this use of the article as in a strict sense the generic use. The last edition of Gesenius' Grammar acquiesces. It remains to be proved that the instances just discussed need any different explanation from the generic article as used after **כִּי** comparisonis.

1 Sam. XVII., 34 is thus explained in Green 245, 5d: "In speaking of the invasion of his father's flocks, David says **וַיָּבֹא הָאֵרִי**, the lion, and **וַיָּבֹא הַדָּוִב**, the bear, came, 1 Sam. XVII., 34, because he thinks of these as the enemies to be expected under the circumstances." This is in accord with § 245, 3, the article is used to particularize an object spoken of "when it is obviously suggested by the circumstances." Nordheimer, § 720, II. 1, states the same usage as follows: "In Hebrew an article is frequently prefixed to a noun which, although not otherwise directly

specified, is definite in the writer's mind, and which, owing to the context, or to a general knowledge of existing usages and circumstances, is also rendered definite by the use of the article to the mind of the reader." This use of the article is not generic, but restrictive. To the writer it seems a more adequate explanation for both Gen. XIV., 13 and 1 Sam. XVII., 34.

It is but just to add that Ewald § 277a refers to these two passages in such a way that we are probably to regard his explanation as that of the generic article. Also Nordheimer, in a foot-note under the section quoted above on the generic article (720, II. 2a), gives the same explanation of 1 Sam. XVII., 34 that is found in Müller. This is, indeed, a peculiar use of the generic article, if there be such a use, and may perhaps throw a side-light on the הָעֵלְמָה of Isa. VII., 14. The use of the article to restrict or determine the noun as especially connected with the circumstances of the subject of discourse, particularly as *natural, usual, proper, necessary, expected*, and similar, is a use of the article which is only imperfectly recognized. The use is as much rhetorical as syntactical. The syntax of Green, and the yet more complete discussion in Nordheimer give a satisfactory statement of this use of the article. In Gesenius, Ewald and Müller this use is overlooked. Indeed it is a matter of serious regret (to teachers, at least) that a manual, otherwise so full and symmetrical as Müller's Hebrew Syntax, should be almost totally silent on the use of the article.

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Additional Aramaic Words in the New Testament.—In his *Grammatik des Biblisch-Aramäischen*, Professor Kautzsch gives an excellent list of Aramaic words and sentences found in the New Testament (see also HEBRAICA, pp. 103 sq.). But it seems that the learned author has overlooked a few words. We may be permitted to complement his list by the following:

SAPPHIRA.—Σαπφείρη (Acts v., 1) = שַׁפִּירָא *the beautiful*. The corresponding masculine name שַׁפִּיר was also in use. One שַׁפִּיר is mentioned in Talm. Mo'ed qaton, fol. 11, a.

BETHPHAGE.—Βηθφαγή (Matt. XXI., 17, and elsewhere) = בֵּית פִּגִּי *house of figs*. So Winer, Kitto, Delitzsch, and others. Bethphage, a place very near to Jerusalem, is also often mentioned in the Jewish literature of the first centuries of the common era. The name, however, is as often spelled בֵּית פִּאֲנִי as בֵּית פִּגִּי. See P'saḥim 63, b; Babha M'tzi'a 90, a; Sifré Num. sec. 191; Tošiphta P'saḥim chap. VIII., and many other passages. But why shall we translate *Bethphage* by *house of figs*? פִּגִּי means *unripe figs* or *unripe grapes*. If we adopt פִּאֲנִי as the correct spelling, we must give up that translation altogether, and another one must be looked for. Was perhaps Benjamin Muṣaphia on the right track when he (in his Additamenta to the 'Arukh s. v. בֵּית פִּאֲנִי) explained פִּאֲנִי to be derived from the Greek φαγεῖν to eat?

BETHANY.—Βηθανία (Matt. XXI., 17, and elsewhere). Was perhaps the Palestinian Aramaic original of this name = בֵּית עֲנִיָּא *house of poverty*? A place by that name, it is true, is nowhere mentioned in the literature of the Jews; but this may be accidental. And the rendering of the name in the Greek gospels makes it plausible that the original Aramaic name was that given above. It was a fanciful guess of Lightfoot to identify the Bethany of the New Testament with בֵּית הִינִי, a place mentioned several times in the Jewish literature of the first Christian